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THE CONVERTED CATHOLIC MAGAZINE

FROM MONASTERY TO CHRIST
THE SPECTRE OF RELIGIOUS FASCISM

**A PRIEST IS NO SUBSTITUTE
FOR CHRIST**

**THE CATHOLIC CHURCH vs
THE PUBLIC SCHOOLS**

THE PRETENDED NEUTRALITY
OF POPE PIUS XII
PAPAL BLESSINGS AND CURSES

October, 1944

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THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxiii:32.

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Vol. 5 (New Series)

OCTOBER, 1944

No. 8

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The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

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EDITORIAL NOTES AND COMMENTS

THE SPECTRE OF RELIGIOUS FASCISM

A KIND OF FASCISM is creeping into the religious life of the United States. A sample of it may be seen in the pressure being brought to bear on the major broadcasting networks to prohibit any religious radio program not endorsed by representatives of the "Big Three" religious organizations—the "recognized" Catholic, Protestant and Jewish churches. As Rabbi Louis Binstock of Temple Shalom in Chicago puts it: "Representatives of the Catholic, Protestant and Jewish faiths should join together to make suggestions to the radio stations on standards for religious programs," and that "before a radio station can accept such a program it should check to make sure the program had the ecclesiastical endorsement of a recognized religious organization." The plan was first announced by Professor Fred Eastman of the University of Chicago before a gathering of clergymen at the 13th Annual Pastors Institute and Educational Conference. It would not only restrict the religious liberty of all outside these

three "recognized" faiths, but control radio programs of undenominational (Evangelical) Christian groups who regard formalized 'Churchianity' as a hindrance to the full teaching of the Gospel.

This amazing misconception of religious liberty indicates how unconsciously Fascism has eaten into the very religious life of the United States. It would be the first step toward outright dictatorship in every walk of life. The spiritual development of millions who are unaffiliated with any formal church religion would be dependent upon the dictates of those who would do our spiritual thinking for us. It would further give powers and prerogatives to the leaders of the "recognized" three dominant churches denied to Congress itself by the First Amendment to the Constitution.

Such a dictatorship of the leaders of the "Big Three" religions over the spiritual life of the American people would provide Fascism in the United States with its strongest weapon to undermine our entire democratic system

of government. Let us not forget that Fascism in Europe could never have gained ascendancy and plunged the world into war if it had not first secured the support of the leadership of the Roman Catholic church. Fascist aggression started only after the Lateran Pact between the Pope and Mussolini in 1929.

concessions, all of which pave the way for complete domination of American life by its church authorities.

Candidates for public office should trust the non-Catholic majority and cede no ground to ecclesiastical power, keeping well in mind the wisdom and necessity of the First Amendment to the U. S. Constitution.

POLITICS

POLITICALLY, THE CONVERTED CATHOLIC MAGAZINE is non-partisan.

Our interest is not in the election of any particular individual or party to power, but the preservation of our basic American democratic institutions. We don't advise our readers for whom they should vote. Our policy is to enlighten people so that they may vote intelligently, and keep out of public office anyone who might undermine our cherished principles of democratic freedom.

We regard as a menace to our democratic rights any individual or party that would break down the safeguards to separation of Church and State. We are 100% in favor of religion in public life, but 100% against the encroachment of any church organization on the political life of the nation. The Roman Catholic church controls the largest single bloc of votes in this country. But that is no reason why any candidate for high public office should be obliged to cater to the Catholic church, either here or in Rome. Appeasement of the Catholic church for the sake of immediate political gain will eventually strengthen its organization and embolden its leaders to strike for still more

DIFFERS WITH POPE

FROM LONDON on June 11, an Associated Press dispatch to the N. Y. *Times* reported the expressed opposition of the Protestant Archbishop of York to the Pope's farewell speech to Hitler on June 4, two days before the Nazi armies quit Rome. The Archbishop said:

"We are fighting against cruelty, tyranny and treachery in their most detestable forms, and that is why we cannot agree with His Holiness, the Pope, when he coupled together those who commenced the war with those who prolong it or when he suggested a negotiated peace.

"It is on moral grounds that we refuse to negotiate with these wicked criminals who have brought such suffering to mankind."

KEEP SCHOOL AND CHURCH SEPARATE

A DEMAND "that religion be included in the curriculum of the public schools," was made at all sermons on August 13, in the Sacred Heart Church in Pittsburgh by Rev. Thomas F. Coakley, and published in the *Pittsburgh Post-Gazette* the following day. "Release time is not the answer to the problem," he asserted. "The answer is religion taught in the schools

themselves. It was there originally. It should be there now."

Father Coakley's demand was brought to the attention of Howard W. Cramblet, secretary of the Pittsburgh board of education, who immediately referred the reporter to Section 3901 of the state school code, adopted in 1911. The section reads:

"At least 10 verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day, by the teacher in charge."

This did not please Father Coakley, since the ultimate aim of the Roman Catholic church is to have, not the Bible, but the Roman Catholic religion exclusively taught in all schools, as was recently established by decree in Argentina. Elaborating on his sermon, Father Coakley further declared: *"What I would like is to have religion taught in public schools just like history or mathematics."* It can easily be seen that such 'religious' teaching could only be of one church: the Roman Catholic church.

It must always be borne in mind that when Roman Catholic propagandists talk about 'religion,' they mean Roman Catholic 'teaching,' which covers almost every item of school curricula and every phase of social, moral and political matters.

VATICAN REFUGE FOR HITLER

REPORTING from Rome on Sept. 9, Herbert L. Matthews, reliable correspondent of the N. Y. 'Times,' stated that the Vatican is prepared to give refuge to Hitler, Mussolini and other Fascist war criminals. He quoted a Vatican spokesman as stating: The Catholic Church would not close its doors even to Hitler himself if he sought asylum."

THE RELIGION OF EX-PRIESTS

CURIOSITY is general concerning the religious belief of priests after they resign from the Roman Catholic priesthood. Christ's Mission has helped several hundred ex-priests to re-establish their spiritual and economic life, and we can safely answer for most of them.

In general we find that most priests leave the Roman Catholic church as a result of a great disillusionment. Discovery that the spiritual ideals they were imbued with in the Catholic church were a sham, their first reaction is to get as far away from religion as they can. Gradually, however, most of them realize that the failure of Christ's teaching is not due to that teaching, but rather to its teachers who have corrupted it for worldly ends. About 75% of those we have known eventually developed a far greater enthusiasm for the true Gospel teaching than they ever had as unconscious misleaders of the people when they officiated as Catholic priests.

A study of 12 priests whom we have assisted in the past year reveals that three of them remain without any denominational belief; four have affiliated themselves with the Presbyterian ministry; two got jobs as war workers and became full-fledged members of the Presbyterian church; one is developing his own interpretation of Christian teaching and the remaining two have continued in the same unbelief which they had as officiating priests of the Roman church.

Here at Christ's Mission we extend sympathy and practical assistance to

all disillusioned priests of the church of Rome. We cannot "convert" any of them. That is God's work. We offer them the helping hand of fellowship, and proof that there is real power in Evangelical Christian teaching, when properly understood and practiced.



BUILDING UP ARCHBISHOP SPELLMAN

IN MAKING Archbishop Spellman an honorary Doctor of Laws at its last commencement, Columbia University used the following formula in presenting him with his degree:

"Archbishop of New York, who has rendered distinguished service to his church, and to the public interest in Rome, in Boston and now in New York; and who has had unusual experience in the study of our present world-wide problems and in planning their solution; designated by the Bishop of Rome as Military Vicar for all those serving in the armed forces of the United States."

It may surprise American Protestants to learn that in the opinion of Columbia University a Roman Catholic prelate is spiritual head over their boys in the Army or Navy . . . and that by appointment of an Italian pope. For this and other reasons we italicized a few of the more surprising phrases in the above citation.

We are sure that President Butler of Columbia, urged on by his Catholic wife, will use his great powers with the Carnegie Peace Fund and other organizations to help Archbishop Spellman pave the way for the Pope's participation in the post-war peace con-

ference. As this is being written Spellman is in Italy shuttling back and forth, alternating between private conferences with the Pope and secret talks with King George of England, Prime Minister Churchill, Generals Clark and Alexander and other Allied personages in the vicinity.

BRITISH CRITICISM OF THE VATICAN

DAVID LOW, famous British political cartoonist whose cartoons are widely used by America's outstanding newspapers, created a sensation in England recently with a cartoon vividly and truthfully lampooning the Vatican's foreign policy. It was aimed particularly to show the hollow pretense of the Vatican's 'neutrality' in the present war between the Nazi-Fascist Axis and the democratic nations. Here is a description of the cartoon as published in the *London Evening Standard* and reported by the United Press from London on August 18:

"Captioned 'Neutrality at Rome,' the cartoon shows two portly Cardinals standing on the steps of the Vatican. One is releasing a dove bearing a scroll, 'congratulations to Hitler on his preservation from death.' The other, selling newspapers, carries a poster reading 'Vatican News: More Mischief-making between Russia and the Allies.' Standing below the steps is a group of three Allied soldiers labeled, 'Fighters for Freedom (among other things, of worship).'"

American newspapers could do with a few such truthful picturizations of the truth concerning the Vatican's double-dealing in this war.

THE RELIGION OF ITALIAN CATHOLICS

MUSSOLINI, in the heyday of his power, was eulogized by Pope Pius XI as a man "sent by Providence." Now, deflated and defeated and no longer a political asset to the Catholic church, he has been abandoned by the Vatican which has turned about to curry favor with the victorious democratic nations. Himself a political opportunist, this was no surprise to the fallen *Duce*, and already, on the very day of his arrest, he began to make significant revelations about the political aims of the Roman church and its religious beliefs.

These revelations were made to an army doctor on July 25, 1943, and were reported word for word from the doctor's diary by N. Y. *Times*' Rome correspondent Herbert L. Matthews last July 17. Though the name of the author cannot be divulged, the authenticity of the document is unquestionable, according to Mr. Matthews.

Two items from this doctor's diary particularly concern us. One is Mussolini's frank admission concerning the religion of the Italian Catholic people, which he styled "superficial." "*They believe in a saint*," he said, "*only when, and to the extent that he answers their prayers. They apply the 'do ut des.'*" This 'do ut des' (literally "I give that you may give") is a root principle of Roman Catholic religion and flows from Roman law upon which it is founded. *Prayer and offerings to a saint or God are made only in proportion to what help they give you.* This is often put in reverse by Catholics who abuse their saints and God when their prayers are not answered.

This religious principle is purely pagan and not Christian. For in true

Christian teaching, salvation and spiritual power are the gift of God, not anything a man can earn or pay for. This difference between the Roman teaching and that of true Christianity places them poles apart. It shows that the religion of Rome in its root principle has little or no relation to true Christian teaching.

Mussolini made another significant remark concerning the political aspirations of the Roman Papacy, as follows:

"The Pontifical States, which were like a malignant tumor on the body of Italy, had a negative effect on the people. In 1929 I sought to isolate this neoplasm. Even now, under the pretext of the bombardment of Rome, the center of the Catholic world [on July 19], the clergy has sought to sow the seeds of the reconstruction of its temporal power which may come to fruition twenty or thirty years hence."

The Pontifical States, which Mussolini alluded to, once covered more than one-third of Italy, and were indeed, as Mussolini said, a sore spot on the body of Italy. What Mussolini now foresees is Vatican diplomacy aiming to restore the Pope's full sovereignty over the former Papal States by means of a mixture of shrewd bargaining, compromise and even threats in its dealings with the victorious United Nations. The extraordinary number of high American and British officials who flocked to pay homage to the Pope immediately following the fall of Rome would seem to confirm our worst suspicions in the matter.

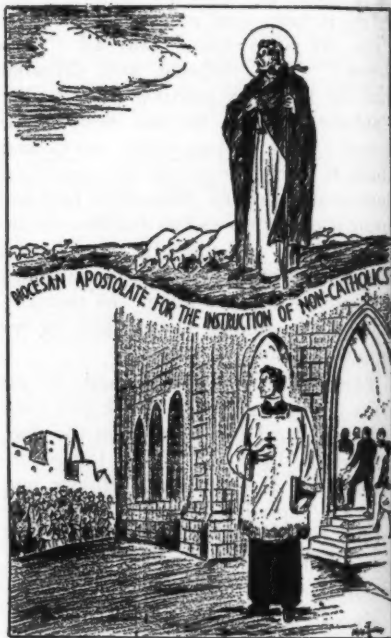
FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

A PRIEST IS NO SUBSTITUTE FOR CHRIST

RELIGION has become a very practical matter for millions of young men facing death on the many battle fronts in this vicious war. Religion for them is no longer a mere conventional matter of attending church on Sundays or whether to get married by a priest or a minister—much less an academic discussion on this or that interpretation of religious dogmas. For them it is the seeking after the all-important assurance that, after they offer the supreme sacrifice of their earthly lives on the field of battle, they will receive that eternal reward promised by Jesus Christ to all who accept and follow him.

How very practical this problem is, can be judged from the fact that it not only affects the spiritual outlook of the individual soldier, but also his morale and fighting qualities in defense of his country. Most important of all, it will test the value of religion as taught by the various denominations of Christianity. If a soldier going into battle knows for sure that if killed he will immediately enter a life of eternal happiness through the merits of the all-sufficient work of his Saviour Jesus Christ, he will not only fight bravely and without fear of death, but will also thereby supply us with the acid test of the truth of Evangelical Christian teaching.

Whether we like to admit it or not, the fact remains that in the crucial moment of battle, the difference between the Roman Catholic and the Protestant or Evangelical teaching about the forgiveness of sin and eternal salvation becomes a very practical matter for the individual soldier. It means everything to him in that moment



Above picture, from the Catholic Brooklyn 'Tablet,' falsely shows the priest as 'Alter Christus, 'Another Christ.' No man can take the place of God.

whether or not he is *completely assured of salvation in the next life by a power beyond that of any priest or minister.* In the face of death one is not deceived by vague, unsubstantiated promises. One then wants to know for sure, not maybe, or perhaps under certain conditions depending upon the actions of somebody else over whom one has no control.

A Roman Catholic soldier is taught that his fate after death depends upon the presence of a priest as his "mediator" with God, to forgive him his sins

before he dies. The Catholic Brooklyn *Tablet*, of last November 3, put it as follows:

"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."

The soldier's salvation, therefore, depends, first of all upon a mere man; secondly, upon the chance of this man being there at the moment needed. Most serious of all, this priest cannot assure the dying soldier, even if he gets to him in time, that absolution of his sins will get him to heaven. The best the priest can promise is escape from hell, plus an indefinite period in Purgatory, which is as hot as hell and differs from it only in the fact that its sufferings do not last for all eternity.

The Roman Catholic chaplain generally absolves all Catholic soldiers the day or night before going into battle. But, as every Catholic is taught, between that time and the time a soldier falls dead or wounded in battle, many grievous sins may be committed. If the priest does not get to him before he dies, these sins remain unforgiven and the dying soldier goes to hell for all eternity. It is this fear that seems to account for the fact, as reported to us by Protestant chaplains (whose names must naturally be held in confidence), that regiments composed almost completely of Roman Catholics have at times been known to quail before the enemy and had to be withdrawn from the front lines.

With the believing Protestant soldier the matter is different. He believes that Jesus Christ died once for all to save him from hell; that this work of Christ was complete and perfect; that this work of salvation is "to the uttermost," as St. Paul assures us, and not only saves us from hell but from all in-



Here a priest is seen 'absolving' a dying soldier near the front line of a battle area. Even with this 'absolution' and last rites, the soldier can be assured of nothing better than an indefinite period of cruel suffering in the 'Lake of Fire' called Purgatory.

termediary places of punishment such as a 'Purgatory.' A believing Christian soldier also knows that he is saved by a power beyond any power of man; that Christ is always present with that power; that He can never be absent, as a priest may be, by some accident of human working. Thus, the believing Protestant soldier can have no fear of death, for death to him is but a door leading to life. Not only are his sins taken away, but also all remembrance of them in the sight of God forever.

With this assurance in his heart, a soldier facing the enemy will not falter.

PAPAL BLESSINGS AND CURSES

EVER SINCE the fall of Rome, the Pope has been busy blessing our soldiers and statesmen with a vigor and persistence that would indicate an over-anxious desire to curry favor with the victorious Allied nations. Whether the blessing or the curse of a Pope is the more harmful has yet to be proved. One thing, however, is sure: if a Pope's blessing has any power to help people, there seems no reason why he should withhold it from anyone in these days of universal suffering and grief. Yet, while the world suffers and bleeds, the Pope hoards his blessing for expedient occasions and for certain favored people; often, we more than suspect, for political purposes.

The Jesuit magazine *America*, of July 29, significantly recorded the fact that when the members of the new Italian government were received by Pope Pius XII on July 12, he withheld his "apostolic blessing" from the two communist members of the party.

Events in the past have proved, as a general rule, that papal blessings have brought disaster, while papal anathemas have produced blessings. Here are a few of many instances:

1. Less than a year after he received the Golden Rose from Pope Pius IX, the King of the Two Sicilies lost his crown and kingdom.
2. The same Pope blessed a liner filled with nuns en route to South America in 1870. It was wrecked with the loss of all on board.
3. The same Pope blessed the Emperor Maximilian of Mexico, who later was dethroned and killed by the people. The Pope also blessed the Emperor's widow; she became

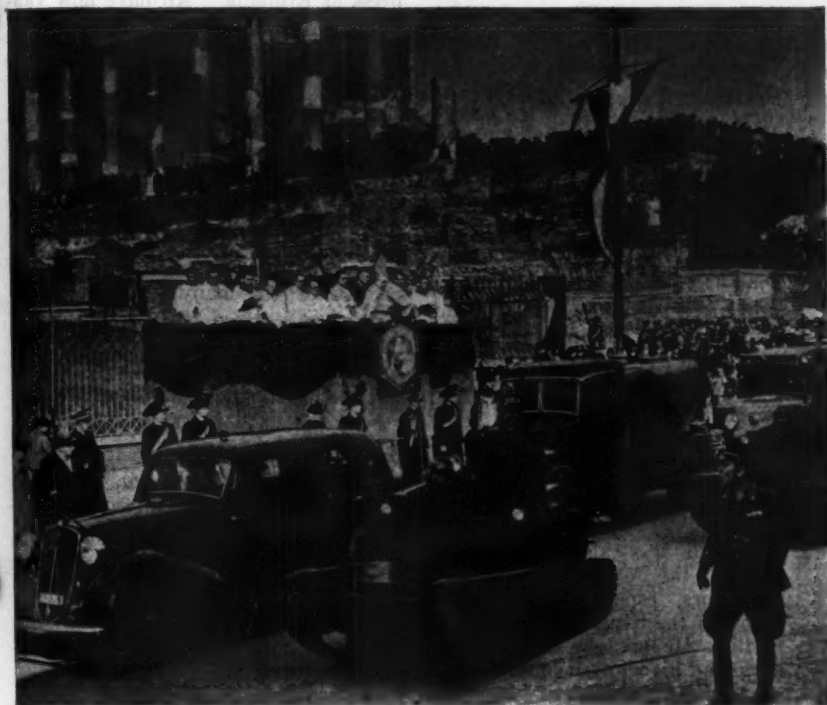


Secretary of War Henry L. Stimson, left, and Myron C. Taylor, President Roosevelt's personal representative at the Vatican, are shown leaving the Papal palace after an audience with Pope Pius XII during the war secretary's tour of the Italian theater of operations. On the right is a member of the Vatican court, the Rt. Rev. Walter Carroll, a U. S. priest.

a hopeless maniac and died in exile.

4. The Empress of Brazil was also blessed by the Pope and three days later she broke her leg. Both she and the Emperor were later dethroned and died in exile.
5. Queen Natalie of Serbia received a special blessing of the Pope after she became a Roman Catholic in 1906. She ended her days

THE BLESSING OF MUSSOLINI'S TANKS IN 1940



Above is a reproduction of a picture in the Sunday edition of the *New York Herald Tribune*, April 14, 1940. The caption underneath the picture says:

"All army units of Italy passed in review before Monsignor Alfonso Camillo de Romanis, General Vicar of the Vatican, in Rome, at the blessing of the motorized army of Italy. They were passing in the square near the Arch of Constantine."

in exile and her only son, the king, was murdered.

6. The last Queen of Portugal was also favored by the Pope's special blessing. Shortly afterwards, her husband, the king, and her eldest son were assassinated beside her in her carriage.
7. In 1928, Pope Pius XI blessed the "Italia" airship with great pomp and ceremony, and presented Gen-

eral Nobile, its commander, with a specially-blessed cross to plant on the North Pole. The airship was wrecked, broke in two, and half its crew perished. General Nobile was severely injured and suffered disgrace as a result of the fiasco.

Other noted personages blessed by the Pope, and who later met with political disaster or violent death, were:

General Boulanger of France; the Queen of Belgium; King Alfonso of Spain, and the late Empress of Austria.

On the other hand, among those anathematized (cursed) and excommunicated by the Pope and who prospered thereafter, are the following:

1. King Victor Emmanuel and the Italian government that made Italy free and united in 1870, were excommunicated by the Pope. But Italy prospered under the House of Savoy and became a Great Power. The Pope's excommunication was removed from the present King Victor Emmanuel after Pope Pius XI signed the Lateran Pact with Mussolini in 1929 and blessed the Fascist regime. King Victor Emmanuel has now lost his throne and Mussolini is today a sorry spectacle of defeat and shame.
2. Garibaldi was also excommunicated by the Pope for his patriotic endeavors, especially the overthrow of the Kingdom of the Two Sicilies. He became Italy's great hero, and his many monuments all over the world testify to the esteem in which he has been held by all peoples.
3. England's prosperity and expansion as the greatest empire on earth date from the Pope's excommunication of King Henry VIII and Queen Elizabeth. Ireland, on the other hand, that has been always favored with papal blessings, remains in misery and poverty.

Mussolini's tanks and other paraphernalia for the Axis war, as the above picture from the *N. Y. Herald Tribune* of April 14, 1940, shows, were blessed with all the pomp and splendor of the church in Rome by the Pope's Vicar General. The Pope blessed the

Fascist legions that conquered Ethiopia, and sent the Golden Rose to the Queen of Italy, naming her "Empress of Ethiopia." All have now vanished in defeat and disgrace.

Now the Pope has expediently turned about to bless the victorious American and British soldiers, generals and statesmen.



THE POPE'S FASCIST FRIENDS

AMONG the many dignitaries who were received by the Pope after the liberation of Rome were Cardinal Ascalesi of Naples, the Duke of Aosta, and the opera singer, Beniamino Gigli.

Cardinal Ascalesi has long been known and entitled by the Italian people as *Il Cardinale Fascista*, "the Fascist Cardinal." The Duke of Aosta, who spoke with the Pope for forty minutes, according to a dispatch from Vatican City to the *New York Times* of July 8, and who afterwards conferred with Cardinal Maglione, Papal Secretary of State, for forty-five minutes, is a nephew of the King of Italy and himself the Fascist Puppet King of Croatia. The carving out of a kingdom for him from conquered Yugoslavia was part of a three-cornered plot engineered by Mussolini, the assassin Anton Pavelitch, and the Vatican to set up Croatia as a Catholic-Fascist State. The Duke still keeps his title of King of Croatia, which he accepted in May 1941, after a visit to the Pope, but he has never dared appear in his capital of Zagreb.

Beniamino Gigli, noted opera singer, is also known as an ardent pro-Fascist, and for this reason his services as entertainer for American soldiers in Italy were refused by the Army.

U. S. AT THE VATICAN

THE UNITED STATES has no official ambassador to the Vatican, since Mr. Myron C. Taylor was appointed solely by President Roosevelt as his "personal" representative, and without the consent of the U. S. Senate. Despite this fact, the official *NCWC News Service* circulated a dispatch from Vatican City of last June 23, which includes the United States as one of the 41 States having representatives accredited to the Holy See. Here is the wording of the dispatch from the *Brooklyn Tablet* of July 1, 1944:

41 States Represented

Now At Vatican City

Radio, N.C.W.C. News Service

Vatican City, June 23—Forty-one States or other subjects of international law have representatives accredited to the Holy See, it was announced today.

These include Argentina, Belgium, Bolivia, Brazil, Chile, China, Colombia, Costa Rica, Cuba, Ecuador, Elre, Finland, France, Germany, Great Britain, Guatemala, Haiti, Honduras, Hungary, Italy, Japan, Yugoslavia, Liberia, Lithuania, Monaco, Nicaragua, Sovereign Military Order of Malta, Panama, Peru, Poland, Portugal, Dominican Republic, Rumania, Salvador, San Marino, Slovakia, Spain, United States, Uruguay and Venezuela.

The dispatch further puts Myron C. Taylor and Japan's Ken Harada in the same category by stating that "*The President of the United States has sent a personal representative, with the title of ambassador, and the Emperor of Japan has sent a special delegate with the title of ambassador.*" The important difference is that President Roosevelt is the head of a democratic country and has no right to appoint an ambassador without the consent of the people's representatives.

TRIBUTE TO FATHER COUGHLIN

A SPECIAL High Mass was celebrated in honor of Father Coughlin by Father Edward Lodge Curran, Brooklyn Christian Front henchman, on June 25. The ceremony was attended by 1,500 of Coughlin's admirers from all parts of New York, Boston, Philadelphia, Washington and other cities. Following are excerpts from Father Curran's eulogy:

"For the past 28 years Father Coughlin has devoted his spiritual and intellectual and oratorical and literary talents to the cause of defending America against the anti-Americans and to defending Christianity against all anti-Christians.

"It was he who taught and popularized and translated into concrete language, for all the world to know, the Christian principles of Social Justice as contained in the great Labor Encyclicals of Pope Leo XIII and Pope Pius XI . . .

"This morning we shall beg God to bless him and protect him forever . . . We shall beg God to hasten the day when once again his voice may ring out over the airways to protect our Church, our country and our priesthood and our fellow-citizens against all our enemies."

TRUE LIBERTY

"THE SPIRIT OF LIBERTY is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten: that there is a kingdom where the least shall be heard and considered side by side with the greatest."

—Judge Learned Hand, in
"The Faith We Fight For"

FROM MONASTERY TO CHRIST

THE CONVERSION OF LUIS FORERO, FRANCISCAN PRIEST OF BOLIVIA

By VERNE D. ROBERTS

Director, Bolivian Indian Mission, Cochabama, Bolivia

MANY OBSTACLES are in the way of Protestant missionaries in bringing the Gospel to priests and monks in South American countries. Monastery walls, tradition, years of prejudiced training, fear of ecclesiastical superiors and even of their own people, make it almost impossible for Roman Catholic priests to allow their minds even to consider or question the teachings of the only religion they have known from childhood. But in the case of Father Luis Forero, priest of the Franciscan monastery at the nearby town of Tarata, all these were no obstacle to the entrance of the Holy Spirit into his heart.

For several months before he came to our mission, Father Forero had felt the working of the Holy Spirit within. Then one day he passed by our mission house and his attention was drawn to the Bible texts displayed in the windows: "*Come unto Me all ye that labour and are heavy laden, and I will give you rest.*" "*The blood of Jesus Christ, His Son, cleanse us from all sin.*" He told us afterwards about it as follows:

"I passed by the house, accustomed to reading such texts in the houses of Evangelicals, against whom, as a priest, I was much prejudiced. But on this occasion, after walking by, I suddenly discovered that these words had been deeply engraved in my memory, and, without realizing it, I found I was repeating them over and over again. I had read these words many times, and had even preached on them, but they

never had impressed me like that before. I felt myself drawn to Him who had uttered those gracious words. I thought, 'Is it possible that the Evangelicals have something that is divine? Why is it that I was so moved in spirit as I read those texts at their house?' There were moments when I saw things clearly, but hesitated lest they bring some curse on me. The erroneous teaching of the Catholic church was deep-rooted in me, and the training I had received from my youth had entered the depths of my soul. I began to doubt. Could it be possible after all that the Roman Catholic church was not the church of Christ? But truth is truth and facts can never be other than facts. Although I had never profoundly studied the Bible, I gradually became convinced that the long drawn-out rituals and dogmas of the Roman Catholic church were not known in the early church. The more I considered it, the clearer it became."

When finally, about six months ago, Father Forero knocked at our mission house, he was surprised how graciously he was received by Mr. Hudspeth, whose candor and sincerity greatly impressed him. "My first thought," he says, "was to inquire into the real meaning of the texts I had read in the window. But I hesitated, embarrassed at the thought that I, a priest who taught the people, should display ignorance of the significance of those words. Pride restrained me and I left without asking."

He had to hurry back to his monastery at Tarata, but promised to return another day. Twice he called to see me.

but I was out both times. Finally, he came in a taxi to our home one noon—while we were at dinner. He was nervous, excited, and in a hurry but made an appointment with me for a week later. In vain I awaited his arrival. Weeks passed. Then, unexpectedly, he again paid another visit. It was not lack of interest that had prevented him from keeping his previous appointment, but failure to get permission from his superior to come into the city. This time we had an opportunity to open the Bible together, and it was my great privilege to point him to the Lamb of God that taketh away the sins of the world. As I explained to him the Good News of God's Grace, it was very evident that the Holy Spirit was taking the Word home to his heart. Fearing lest I never have another opportunity to talk with him, I not only explained to him Salvation by Grace, but also God's provision for his living the Christian life by faith. We had prayer together and he returned to his monastery with a copy of God's Word from which he could study for himself these precious truths.

In the monastery a great conflict raged in his soul, but the Holy Spirit brought him consolation from the fact that he was now "in Christ" and "Christ was in him." God's sure Word became the foundation of his hope and trust. Arrangements were made for him to have frequent interviews and Bible studies with our missionary, Brother Hawthorne, who was stationed in his town. In due time the Holy Spirit led him to make a clean break with his Church and former associations.

He came to live in our home. From the first his hunger for the Word was pathetic, though blessed to behold. Rapidly he grew in Grace and in the knowledge of our Lord and Saviour Jesus

Christ. Soon he wanted to give public testimony of his new-found faith in Christ Jesus. Crowds came to hear him. His testimony was clear and fearless. Naturally, his leaving the monastery, his monk's robe, and the Catholic church caused consternation among the Catholic people. He was excommunicated, and his public testimony caused much adverse criticism, as well as interest.

The first time he witnessed the partaking of the Lord's Supper he was greatly impressed, and the Holy Spirit taught him its true significance. He asked for baptism, and with such unmistakable evidence of the work of the Holy Spirit within him, what was there to hinder it! The night he was baptized the Gospel Hall was crowded. Before baptism he again gave his testimony. Grief overwhelmed his previously devoted followers as they saw their former spiritual adviser and confessor go down into the water, and the bells of his nearby Franciscan monastery tolled his death knell during the baptism. Great was the joy of those who understood the true significance of it all.

His life in our home is a blessing. His messages are Scriptural, helpful and fearless. He now makes little reference to his former life and beliefs, but makes his sermons expositions of God's Word. I have marvelled at his spiritual insight, which he confesses is diametrically opposed to all he had been taught and formerly practiced. Through his radio ministry, the Gospel message is carried into homes that would otherwise never receive the Good News.

It was God Himself Who entered behind those monastery walls, spoke to this friar's soul through a long line of circumstances and Bible texts, and finally called him to proclaim the Gospel of His Grace to his people who sit in darkness and the shadow of death.

THE CATHOLIC CHURCH vs. THE PUBLIC SCHOOLS

By J. J. MURPHY

THE ROMAN CATHOLIC church authorities apply to themselves in the most literal sense the words of Jesus Christ, "All power is given to me in heaven and on earth." They claim supreme and unquestionable power over the intellectual, social and moral lives of all men both as individuals and as nations. This authoritarian rule is centered primarily in the Pope. It is exercised in every field of thought and action, including first and foremost the field of education. Pope Pius XI in his encyclical on education, issued December 31, 1929, categorically declared:

"In the first place, education belongs preëminently to the [Catholic] Church for two supernatural reasons . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation, according to Christ's command: 'Teach ye all nations.' Nor is there a civil power which can oppose or prevent it . . . And the Church has been able to do so much because her educative mission extends also to the non-faithful . . ."

The Catholic church's contempt for the prerogatives of the State and its sovereign people is matched by its arrogant claim to be the *only educator of the world*. In its opinion the State's sole right and duty in regard to education is to collect taxes for the establishment and maintenance of Catholic schools. Even in the past century the Catholic church did not hesitate to make this claim openly in this Protestant, democratic country. Orestes Brownson, well-known Catholic author and publisher wrote at that time as follows:

"We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society [the Roman Catholic church], as much as preaching and the administration of the sacraments . . . We deny the competency of the State to educate even for its own order, or its right to establish purely secular schools."¹

ATTACK ON PUBLIC SCHOOLS

To the mind of the Catholic church everything is black or white. What the church condemns is absolute evil, what it approves is absolute good. How this applies to education can be seen from the words of Jesuit Father Paul L. Blakely in an article bitterly castigating the public schools in the Sept. 20, 1930, issue of *America*:

"The school, if not a temple" quotes Pope Plus XI, 'is a den.' The public school has never claimed to be a temple. Whatever its pretensions in this respect, it is, most assuredly, something which Catholics must oppose . . . If Catholics do not oppose public schools, what is the meaning of the Encyclical of 1929?"

How Catholics are taught to fight tooth and nail against public-school education is illustrated in the pamphlet by the above-mentioned Jesuit, published by the *America* press, *May An American Oppose the Public School?* There the following orders are laid down:

"Our first duty to the public school is not to pay taxes for its maintenance."

"The first duty of every Catholic father to the public school is to keep his children out of it."

¹ Orestes A. Brownson's *Views*, page 64.

"But for the Catholic father, who without episcopal sanction, sends his child to the public school when he could enter him at a Catholic institution, there is no excuse in heaven or on earth. He has begun the career of a Herod; it will be no fault of his if he is not guilty of soul-murder."

"And every parish school in the land is a protest . . . and an active, energetic opposition to the damnable doctrine that a Catholic may approve of that system in which religion is dissociated from education."

The truth of the matter is that the Catholic church as an international authoritarian system is essentially opposed not only to democracy but also to the principle of free public education

on which it is grounded. It finds that illiterate people are most subject to its commands, and to this end makes it a prime point of policy to keep them illiterate. It is no accident that people dominated by Roman Catholicism for centuries are illiterate. Over 60% of the Portuguese cannot read. This same is true of Spain, Poland, Croatia, Slovakia, Mexico, and the nations of Latin America. Quebec has always been the most illiterate province in Canada and the only one where education was not compulsory. In a Protestant country like the United States, where competition forces Catholicism to use make-up, it seldom reveals its underlying contempt for mass education, even for mere literacy. But occasionally its bitterness boils over. Such was the self-revelation in the following lines quoted from the Jesuit magazine *America* (October 31, 1931):

"This business of teaching every child indiscriminately how to read and write results in nothing more than mass illiteracy. The man who reads and writes badly, as the great majority do today, is more illiterate than the man who does not read at all . . . One heresy breeds another. This indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man."

The bulwark of American democracy is the public school. To undermine the public school, America's living object lesson in equality and tolerance, the Catholic church has incessantly defamed it. First it objected to it because it read verses from the Bible. Once it succeeded in banishing from many state school systems this symbolic token of religious belief, it started denouncing the system as Godless and pagan. It continues to denounce it as socialistic, Communistic, atheistic, criminal,



JESUIT PAUL L. BLAKELY

"Our first duty to the public school is not to pay taxes for its maintenance."

—from his booklet: "May An American Oppose the Public School?" p. 5.

immoral and un-American in an effort to prejudice people against it. The excerpts from Catholic sources that follow will serve to implement this point.

Jesuit Father Francis P. Le Buffe's speech at a communion breakfast of New York City employees was quoted in the *N. Y. Times* of May 17, 1943, as follows:

"Thanks to our Godless American public school system, which is un-American, we have a generation that does not know God."

Jesuit Father Robert I. Gannon, President of Fordham University, at the 172nd annual banquet of the Chamber of Commerce of the State of New York, ridiculed the public schools as breeders of unbalanced criminals. The *Catholic Brooklyn Tablet* of Dec. 14, 1940, quoted him as saying that "now every time we put in an order for a classroom, we have to include an order for two sanitary cells and a chromium gibbet."

Monsignor Fulton J. Sheen in an attack on the fundamentals of democracy in his *Catholic Hour* radio broadcast of Sunday, Jan. 18, 1942, declared his opposition to our public schools as follows:

"A system of education which ignores, sometimes repudiates religion and morality, which trains the intellect but ignores the will, which teaches that there is no such thing as right and wrong . . . is not worth preserving. Let it perish!"

In their fierce hatred of the public school system of America some propagandists stoop to vilest calumnies:

"The object then of these Godless irreligious Public Schools is to spread among the people the worst of religions, the no-religion, the religion which pleases the most hardened adulterers and criminals—the religion of irrational animals. The moral character of the Public Schools in many of our cities has sunk so low, that even courtesans have disguised

themselves as school girls in order the more surely to ply their foul vocation."²

CATHOLIC INFILTRATION

In their plan to overthrow the American public-school system and substitute in its place a sectarian system of education supported by the State, a sort of union of Church and State, the Catholic hierarchy is following a carefully laid strategy. It aims at driving a wedge into the present public-school system by securing 'released time' for sectarian religious instruction. It is interesting to note that as early as 1940 Dr. George Shuster, leading Catholic propagandist, admitted in the winter edition of *The American Scholar* that Catholic strategists were the real originators of the 'released time' movement:

"Realizing that segregation was impossible, wideawake Catholic leaders started a movement to foster religious instruction in the public schools."

Several other wedges were forced into the system at every possible opportunity by obtaining for private parish schools various forms of government support. The Jesuit monthly, *The Catholic Mind*, in December, 1943, argued the case this way:

"Extra-curricular services such as free transportation, books, food, etc. and subsidies such as Federal grants-in-aid are based on needs that are shared equally by the pupils of government and voluntary schools. To deny them to the pupils of one group of schools only, allowing them to the pupils of the other group, violates justice and the right of the parent to direct the education of the child. That is not the American way."

Catholics have frequently secured public funds from the Federal government for the building, maintenance and repair of parochial schools. The follow-

² Michael Muller, *Public School Education*, as quoted by James M. King, *Facing the Twentieth Century*, page 341.

ing account from the *Press Herald Bureau* of Washington, D. C., on September 10, 1943, is a sample of what is being done in many dioceses but without press notices:

"The Federal Works Agency has allocated \$33,457 to rebuild the two-story school at Brunswick, which was recently burned down. This includes re-equipping the school. The applicant is the Roman Catholic Bishop of Portland, Maine."

Whenever the opportunity arises Catholics proceed to take over public-school buildings for their purposes. Oftener than not they can find guileless Protestant ministers to pull their chestnuts out of the fire. In Milltown, N. J., according to *The Christian Science Monitor* of July 6, 1943, the pupils of Milltown's only public school "are dismissed as pupils of a secular school at 11:10 a.m. and immediately, with some exceptions, the same pupils become members of a religious school." After this went on for a while, Dr. Charles H. Elliott, New Jersey Commissioner of Education, intervened declaring the use of a public school for sectarian purposes to be contrary to the law of the State, even though sanctioned by the local Board of Education.

The *Brockton Daily Enterprise* of Brockton, Massachusetts, in its issue of Dec. 16, 1943, carried a news article under the headline, "Asks Franklin Public School Space For Use By Parochial Pupils." The paper went on to tell how the local pastor of St. Rocco's Roman Catholic church had requested the use of a public-school building as a parochial school for his parish. The priest seemed so certain of getting his request that he didn't bother appearing in person before the school board. The Catholic mayor appointed a committee to consider the matter.

Last year a bill was introduced into

the legislature of the state of Alabama to appropriate \$5,000 a year toward the maintenance of a parochial school in Mobile.

In some Catholic sections of the country the Catholic church virtually takes over the public schools without any legal transfer. Father J. A. Burns of Catholic University, Washington, D. C., in a book entitled *Growth and Development of the Catholic School System in the United States* (p. 329) speaks of this as follows:

"But in many districts throughout the Southwest in which the population is entirely or almost entirely Catholic, the public schools naturally reflect the attitude of the people toward religion and assume more or less of a Catholic tone."

PAROCHIAL SCHOOLS

Catholics often pretend that their parochial schools are in every respect the same as public schools, except that at short specified periods the Catholic religion is taught. The facts are quite the contrary. The parochial school aims at giving its young impressionable pupils a Catholic class-consciousness, at giving them a one-sided Catholic view on all social, political and religious problems. For this reason the textbooks used in public-school classes do not suit their sectarian purpose; the Second Council of Baltimore, in 1833, insisted on Catholic textbooks whenever possible and on the revision of public-school textbooks whenever there was no alternative but to use them.

Father Edward McGlynn, who was excommunicated because of his defense of the public-school system, rightly said of parochial schools that they "are promoted by those who, educated in foreign lands, are but half democratic." It might also be added that many teachers in these schools for generations were able to speak only broken English. Father Burns in the above-quoted book

(p. 130) gives us the following picture:

"Catholics were eager to have the Brothers and Sisters in their schools, even though fresh from Germany or France . . . Often, indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks. The Sisters of Notre Dame of Namur, for instance, reached Cincinnati October 30, 1840, and on the 18th of the January following when they opened school only one of the band was able to speak English fluently. The case was typical . . . The Sister who could speak English went from class to class in order to help until the teachers had acquired enough English to talk with their pupils. Sometimes a Sister would leave the room and returning with a slate, read from it what she wished to say."

Even today there are several hundred parochial schools in this country where fully half of the course is taught in a foreign language, and English itself takes a secondary place. The Roman Catholic church conducts parochial schools in the following languages: French, German, Italian, Polish, Slovak, Bohemian, Lithuanian, Hungarian, and Ruthenian. A picture of one of these Catholic foreign schools was drawn by a Roman Catholic priest in the *Catholic Standard and Times*, official organ of the Philadelphia archdiocese in its issue of Jan. 29, 1910:

"A girl enters the convent; she is perhaps possessed of an elementary education, and perhaps she is not. If she has advanced to the threshold of high school she has done well . . . Three years later, perhaps but two later, little Wladislawa, whom you prepared for First Holy Communion four or five years ago, is hurried out to your neighbor's parish, where she is doing a work that will soon wear the life out of her, for it is beyond her power. There has been no time for training her along educational lines, certainly not along pedagogical lines . . ."

The Catholic people themselves as a matter of fact never wanted the parochial school. They felt no need for it. Even today after over a hundred years of effort, backed by threats of excommunication, 57 per cent of the Catholic youth attends public schools.³ This is confirmed by Thomas F. Byron, a Roman Catholic of Lowell, Massachusetts:

"For the parochial school was never desired by the American Catholic people, neither were they even so much as asked to say whether they wanted it or not, nor do they for the most part regard it with any feeling but that of irksomeness now. The thinking class of Catholics would be glad to get rid of it, if this could only be done quietly and without public scandal. To the minds of nine Catholics out of every ten, the parochial school was no more needed in this country than a fifth wheel for a coach."⁴

It is not only Catholic laymen who resent the zeal of school-boasting prelates who have an eye set on higher ecclesiastical honors. Many Catholic priests resent the narrow, un-American atmosphere of parochial schools. Few of them have the courage to express their opinions in public as did the anonymous priest who wrote "*The Heresy of the Parochial School*" in the February, 1928, issue of the *Atlantic Monthly*. However he expressed their deep conviction when he said:

"We are a people self-ostracized. Our children may not sit in the classroom with the children of the unorthodox. We must have our own schools, our own charities, our own graveyards . . . When the Catholic child is six years old, he is taken to an inquisition as relentless as that over which presided the notorious Torquemada. More violence is done to tender souls by the intellec-

³ Conrad Henry Moehlman, *School and Church: The American Way*, p. 75.

⁴ Quoted by James M. King, *op. cit.*, page 345.

tual lack of the parochial schoolroom than was done to the bodies of other victims in the past . . . There is but one quality that proves the excellence of a religion. It is the excellence of the lives lived by its devotees. When the American bishops cease their school-building crusade and begin the work of developing Christian character there will be hope for the Catholic church in America."

Catholics should attend public schools to learn racial and religious tolerance. With this instruction in secular knowledge they could unite as much outside Catholic instruction as they pleased in their own schools. What is preventing them from instituting a system of religious instruction similar to that of the Jewish religion which is outlined by Morris Fine, as quoted in Bishop Noll's scurrilous attack on the public-school system in a book called, *Public Enemy No. 1*. Mr. Fine says:

"In New York City, for example, there exists a system of weekday schools maintained by the Jewish community which provides not one but five to twelve hours of instruction each week. In addition there are Sabbath schools, Sunday schools and Yiddish schools."

When the Catholic church is unable to impose its rulings on its so-called communicants, it invariably attempts to get the State to act as its agent. Most Catholics disregard the rules and threats of the Catholic church in regard to birth control, so the church is attempting to make its birth control regulations a matter of State law. Likewise with parochial school attendance. Half the Catholics ignore the parochial schools, so the church is trying desperately to make the State support these schools so that the attendance of Catholics will become a matter of State law.

This discussion of public and parochial schools was clearly synopsized

in the words written in an editorial of the *N. Y. Times* on January 13, 1930, in criticism of Pope Pius XI's attack on the public-school system:

"The Pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist. As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has 'already contributed to society more than all the other agencies combined.' Under its tuitions not only are the elemental lessons which the race has learned taught to children of diverse traditions, racial qualities and religious faiths, but these children have been prepared to live together as citizens in a self-governing state . . . If other churches were to make like claim—that is, that 'the educative mission belongs preëminently' to them for their children, and were to lay like inhibitions, the very foundations of this Republic would be disturbed."

THE AMERICAN WAY

Many Protestant Ministers have been led by Catholic propaganda into opposing the public-school system on the grounds that it does not teach religion. They fail to realize that the Catholic church opposes public schools, not because they fail to teach religion *as such*, but because they do not teach Roman Catholicism. Rome's aim and ideal is to dominate education to the exclusion of all other religions, as it does under Catholic dictatorships in Spain, Portugal and Argentina. Its first step in this direction within the United States is to undermine the public-school system as it now stands by making its parochial schools State-supported. From then on its aggressive-ness, working through Catholic public-

school teachers and otherwise, will gradually seize control of the entire school system. Those who think such designs fantastic have only to reflect on how our small Catholic minority has already obtained the balance of political power in our predominantly Protestant country.

Religious education is a good thing, and everyone favors it. But it has nothing in common with *sectarian religious control* of our public schools, which would strike at the root of our democratic government. It would lead here, as in Argentina, to segregation of Jew from Gentile, of Protestant from Catholic. It would departmentalize our American school system into a 'ghetto' for Jews, an heretical section for Protestants, a schismatic division for Orthodox Greek Catholics, and various limbos for Mohammedans, agnostics and other classes of unbelievers and religious dissidents. This is not the American way which teaches that various creeds must learn to work and live together in mutual tolerance. Our American way is against sectarianism in public schools, not because it opposes religion, but because it wishes to preserve religious freedom from the inroads of any politically powerful religious sect.

YOU WILL NEVER BE SORRY

For telling the truth
 For living a pure life
 For your faith in Christ
 For doing your very best
 For thinking before acting
 For hearing before judging
 For forgiving your enemies
 For being candid and frank
 For helping a fallen brother
 For being honest in business
 For thinking before speaking
 For standing by your principles

ILLITERACY IN CATHOLIC COUNTRIES

COUNTRIES that Roman Catholicism has dominated for centuries, like Spain, Portugal, Central and South America, and the Philippines are largely illiterate. The pitifully inarticulate and voiceless millions of these Catholic countries, imprisoned in mind and soul, remain helpless victims of superstition and ignorance. Dr. Frank C. Laubach, author of *The Silent Billion Speak* and a devout Protestant, has organized a world movement that is meeting with remarkable success in combating illiteracy. He has well earned the title, "Apostle of the Illiterates." Last year he left for Latin America, under the joint auspices of two Protestant missionary organizations, 'The Committee on Co-operation in Latin America,' and 'The Committee on World Literacy and Christian Literature.' Illiteracy in Latin America varies between 60 and 80 per cent, depending on the locality.

It is no mere accident that Catholic countries are kept ignorant. Catholicism demands a docility and blind obedience that can be obtained with the least difficulty only from the illiterate. What happens in a Catholic country is illustrated in Spain. Gerald Brenan in his scholarly new work, *The Spanish Labyrinth*, (pp. 49-51) says:

"Until 1836 education had been entirely in the hands of the higher clergy and the religious orders . . . In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism."

This condition extended down to 1910, when, as the author tells us:

". . . the Catholic religion and catechism were compulsorily taught in all

the schools and the parish priest had a right to supervise this. So far did this sometimes go that parents used to complain that in State schools the children passed half their class hours in saying the rosary and in absorbing sacred history and never learned to read."

Educational conditions in modern Italy are described in an article by Peter Wilson, published in the Italian edition of *Union Jack*, British Army paper:

"The educational system in Italy is divided into four sections. The elementary which begins at five years of age and goes on until a child is 10 . . . But the only free education is the elementary one. If you're too poor to pay school fees—well, you just don't go to school after you're 10."

Here in America one does not have to go south of the border to find that Catholic disapproval of education has left its mark. Quebec, dominated by Roman Catholicism, has been the only province in Canada where education was not compulsory. At this late date measures are now being taken to remedy this lamentable condition, following an exposé of conditions in Quebec in the October 19, 1942, issue of *Life*. An official publication of the Canadian government based on the census of 1931, *Illiteracy and School Attendance, Census monograph No. 5*, shows that in the male population over ten years of age the percentage of illiteracy for Roman Catholic French Canadians is 6.18 per cent as contrasted with 0.88 per cent for the British races of Canada, who are overwhelmingly Protestant.

The hierarchy of Quebec never took any steps to urge or oblige Catholic parents to educate their children, except in Catholic doctrine. It did, however, forbid them under penalty of non-forgiveness of sins to send their children to any school except a Catholic school. In an official communication of

August 31, 1942, Cardinal Villeneuve declared:

"To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution."

(*Diocesan Discipline*, art. 454, b.)

In refusing such elementary rights as that of education to children, Cardinal Villeneuve is only living up to the condemnation of all modern liberties contained in the encyclicals of Pope Pius IX and Pope Leo XIII. Cardinal Villeneuve is officially on record as having publicly condemned these same liberties in practically the same words as those used by the Popes. *Life* magazine in its issue of October 19, 1942, quoted him as follows:

"It is never permitted . . . to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which nature has given to man."

HUNGARY KILLS 20,000 CHRISTIANS

ELIMINATION of the Greek Orthodox church in Southeastern Europe as well as in Russia was part of the joint plans of the Vatican and the Nazi-Fascist Axis. Orthodox Christianity has been a rival of Roman Catholicism for five hundred years longer than Protestantism. Persecution and assassination of hundreds of thousands of Orthodox priests and people have been reported in Balkan countries taken over by the Axis—Albania, Serbia, Croatia, Greece.

The latest outrage against Christians of the Orthodox Faith occurred in Hungarian-occupied Czechoslovakia. According to a Reuter's dispatch of last July 26 from London in the *N. Y. Post*, "About 20,000 Christians of the

Greek Orthodox faith are reported to have been killed in a new wave of persecution in Hungarian-occupied Czechoslovakia." The report went on to say:

"They were among 170,000 who had been deported to Poland and the protectorate of Bohemia and Moravia, accused of aiding the escape of Jews, and of sympathizing with Russia.

"These Christians are being persecuted and deported as systematically and brutally as the Jews. The worst incidents occurred in Munkacevo (Munkacs) and Berehov (Beregszasz), in Hungarian-occupied Carpatho-Ruthenia, and in Kosice, in that part of Slovakia under Hungarian rule.

"In Mankacevo, while the Orthodox congregation was in church on Sunday, the building was surrounded suddenly by Hungarian Gendarmes, and the people were ordered to leave immediately. When they refused, the church was set on fire.

"In the ensuing panic about 80 of the congregation were killed and many injured. Casualties were inflicted by mounted police, who shot blindly into the congregation when it scattered. Similar persecutions are going on elsewhere."

Hungary is an almost completely

Roman Catholic country, and such brutal elimination of members of the rival Orthodox church in neighboring Czechoslovakia could only serve the interests of the Roman Catholic church. The days of the Inquisition and St. Bartholomew's massacre have indeed returned with their former horrors.

COUGHLIN'S SUCCESSOR

ARCHBISHOP MOONEY of Detroit, who has jurisdiction over Father Coughlin, recently made a statement in which he implicitly disapproved of anti-Semitism and Coughlin's Christian Front. At the same time, the center of operations of the Christian Front moved to Brooklyn under the leadership of Coughlin's chief drum-beater, Father Edward Lodge Curran.

At a meeting held on April 30, at the Knights of Columbus Club in Brooklyn, Curran openly proclaimed a comeback of Coughlin's "Social Justice" movement and attacked the Roosevelt Administration, England and Russia. The audience of 5,000 enthusi-



REVIVING COUGHLINISM

Speakers shown are William J. Grace, of Chicago; Michael Corrigan, chairman; the Rev. Edward Lodge Curran and William Gallagher, of Boston.

astic Coughlinites was also addressed by William Gallagher, notorious Christian Fronter of Boston, William J. Grace, head of the Citizens U. S. A. Committee, Michael Corrigan, chairman of the meeting and Rev. Father Charles E. Curley of Brooklyn. In defense of Coughlin, Gallagher declared:

"Father Coughlin has more right to be on the air waves of this country than Browder and Winchell. We'll do everything we can to bring him back."

Typical of the anti-United Nations spirit of the whole affair was the following statement by Father Curran:

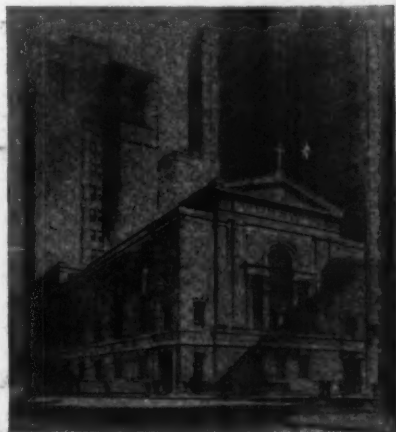
"We publicly proclaim we are fighting for the defense of America and not for the preservation of the British Empire or the propagation of a Soviet empire. We demand a Government that will forswear any alliance with Britain or Russia after the war."

Observant Americans are confused to note that while the efforts of Father Orlemanski in behalf of a democratic rapprochement between the Catholic church and Russia were bitterly and officially denounced by Catholic church authorities, the pro-Fascist Coughlinites are permitted to continue their propaganda unmolested. Nor can they forget that Archbishop Mooney, in the hey-day of Father Coughlin's anti-Semitic and pro-Fascist campaign, publicly declared that all Coughlin's speeches and writings had the "permission" of his board of ecclesiastical censors. Punitive action was taken against Father Orlemanski, and withdrawn only after he had abjectly apologized and promised to discontinue all further activity. No such action has ever been taken against Father Coughlin, and everything his headman, Father Curran, proclaimed at this meeting was said with the knowledge and consent of his bishop in Brooklyn.

RELIGION OR REAL ESTATE?

E. W. PORTER, of Ashville, N. C., calls our attention to the destruction of Protestant churches right here in New York City, and the multiplication of Roman Catholic churches in their place. To make possible a new Catholic church in the Wall Street section, "relocation of a subway entrance" is being provided for. Yet, Trinity (Episcopal) Church had a building nearby for the poor and needy and a recreation center for downtown workers, which was pulled down to make way for the subway. And Trinity Chapel on Broadway between 25th and 26th St. which was given to the Serbian Greek church as their cathedral, is to be torn down to make way for a fashion center. Roman Catholics already have three churches in the financial district, which are scarcely needed for Sunday worship, since no residential dwellings are permitted in that part of the city.

We tear down Protestant churches on any old pretext, he says, give expensive sites to build Roman Catholic churches, and allow thousands of American soldiers in Italy to be slaughtered to save one ancient Roman Catholic monastery!



New Roman Catholic church planned for an expensive site in the Wall Street district of New York

Approval of the Board of Transportation for relocation of a subway entrance at the front of the plot will be sought.

On the Lookout

By J. J. MURPHY

THE PRETENDED NEUTRALITY OF POPE PIUS XII

POPE PIUS XII is doing everything possible to secure a place at the post-war peace conferences in virtue of his self-proclaimed title of 'Head of Christendom.' The fact that immediately after a 12-year stay in Germany he advised Pope Pius XI to co-operate with Hitler and sign a concordat is supposed to be forgotten by this time. Rome bases its policies on the belief that people are fickle and have short memories.

For centuries the Catholic church has done nothing to prevent war. When war clouds gather, as they did in 1938-39, the Pope does nothing about it except make a vague, rhetorical speech about the horrors of war and the beauties of peace. When a war is about to end, the Catholic press spins cobwebs of peace plans. It is time someone pointed out that in theory the Catholic church long ago condemned unjust war in clear, unmistakable terms, but that within our lifetime it has deliberately refused to apply them to both imperial and Nazi Germany. The reason can be found in the policy and words of Pope Leo XIII, whose master plan is still in use. His policy was approval of Bismark's plan to unite and militarize Germany, as can be seen from an editorial protest against it in the *N. Y. Times* of February 8, 1887. His words that reveal his true purpose are quoted by Kaiser Wilhelm in his autobiography (p. 211), "*Germany must become the sword of the Catholic Church.*"

The Catholic church teaches in theory that a Catholic cannot fight in a war unless it is a just war. The *Catholic Encyclopedia* (XI 550) teaches that a war is just only when it is "against foreign violation in a case where there is no other means available to secure or repair the right." Catholic theology quotes ten conditions advanced by Augustine of Hippo which must be individually fulfilled before a war can be considered just and lawful. Among these conditions are the following:

"That war should be declared only when every means to prevent it has failed."

"Right intention to further by the war that which is good and to shun that which is evil."

"Avoidance of unnecessary upheavals of countries not immediately concerned."

What a mockery of these conditions was the war of aggression launched by Hitler and Mussolini! The majority of their soldiers were Roman Catholics. By his own Catholic doctrine the Pope of Rome was bound in conscience to denounce this ruthless aggression as unjust and forbid Catholics to take part in it.

What the Pope did is a matter of history. He who proclaims himself the one infallible judge of good and evil pretended to believe that Hitler's right to wage war was as great as that of his victims. By what right does the present Pope, who shared in the decisions of his predecessor, now pretend that he is neutral and eminently able to distinguish between what is good and evil for the future of the world?

POWER OF THE CATHOLIC VOTE

EVER since 1928, when Al Smith, Papal Knight of St. Gregory, was defeated in his race for the U. S. Presidency, Catholics have never stopped saying that he was defeated by Protestant bigotry. The strange thing is that Catholics fail to realize that they themselves are bigoted in favor of Catholicism, in fact so bigoted that they would not vote for an ex-Catholic no matter what office he is running for or how good his character. A recent case in point is that of former Supreme Court Justice James F. Byrnes, who was refused the nomination because he left Catholicism as an adult to become a Presbyterian. As Arthur Krock of the *N. Y. Times* pointed out, there was no opposition to Byrnes' candidacy at first. It is not difficult to surmise what happened then. When the Catholic hierarchy heard of it, they 'needled' President Roosevelt, Philip Murray president of the CIO union, and their old stand-bys, the "big-city" bosses. The result was that all three got in back of Truman. Byrnes, who left confidently for Chicago, received a rude awakening. He was, however, shrewd enough to know, when he learned what happened, that the Catholic hierarchy would have lined up every Catholic vote against him by appeal to

religious prejudice. The N. Y. *Times* of July 20 put the whole thing in a nutshell when it stated:

"Opposition to Mr. Byrnes developed, not against him personally, but because of the belief that the fact that he was born in a Catholic family and had become a Protestant would lose votes for the ticket."

The Byrnes affair reminds us of the words of Rabbi Stephen S. Wise, quoted in the N. Y. *Times* of last April 13: "Nothing could be more unfortunate than that any racial or religious group should vote as such."

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VATICAN INTRIGUE IN ITALY

A DISPATCH from Reuters on August 9 stated that "Italian Communist and Socialist parties have formed a joint committee to unite all democratic forces against reactionary and Fascist groups which sabotage attempts to achieve that profound democratization that is the aspiration of the Italian people. . . . Formation of the joint committee . . . will force the Catholic *Christian Democrat Party* to choose between the monarchy and a republic."

The following day the N. Y. *Times* reported from Italy: "*Il Popolo*, organ of the Christian Democrats, commenting today on the new developments, shows little enthusiasm for the merger. Quoting from the party's founder [Father Luigi Sturzo] it says that the *Christian Democrat party* is essentially a center party . . ."

The fact is that while the Vatican gives the *Christian Democratic party* considerable freedom just at present, for propaganda purposes, it will line it up for reactionary measures, particularly for preservation of the corrupt Savoy dynasty, in every crisis. Meanwhile it will work behind a democratic facade, but refuse to cooperate with progressives and Socialists, maneuvering to hold a balance of power and keep democracy from functioning efficiently, just as the *Center Party* did in Germany.

What the Vatican thinks of the pro-democratic merger of Socialists with the surprisingly conservative Communist party of Italy can be seen from the following report of the August 14 N. Y. *Times*, under the sub-headline, "Vatican Displeased":

"There seems little doubt that most Vatican officials would be pleased to

see a brake applied to the growing aggressiveness of the leftist parties, which they consider inconsistent with Catholicism."

We wonder why, if the Vatican believes its own official statistics that Italy is 99.6 per cent Catholic, it should be so fearful of a liberal or leftist movement that is "inconsistent with Catholicism?"

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PAGANISM UNASHAMED

WHEREVER the Catholic church secures political control, prostitution receives legal recognition and is licensed as a sort of State enterprise. A few months after the Church-State dictatorship was set up in Argentina during the past year prostitution was officially recognized and established by a decree of State.

When the violently pro-Clerical Pétain tore down the mottoes of the French Republic in 1940, and set up a pro-Catholic dictatorship under Nazi control the official Vatican newspaper, *Osservatore Romano*, hailed his government as a triumph of virtue over vice. Even in the summer of 1942 *The Catholic International* published in the United States said of the Pétain government: "Isn't it glorious? France has lost her navy and regained her soul!"

Now with the Allied liberation of France, the virtues of the Catholic Vichy government are up for re-examination. The following few lines from the August 9 issue of the N. Y. *Daily News* shed light on the subject:

"Eight radio jeeps and two scout cars check up on Cherbourg's five female business establishments which still operate as licensed premises for the local population, but which have been ruled out of bounds for the military personnel."

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► THE WITNESS, Episcopal church magazine, reports that on D-Day a Roman Catholic archbishop, a Protestant Episcopal bishop and a Jewish rabbi accepted an invitation to lead a public meeting in prayer. It was agreed that no speeches would be made. The Protestant bishop and the Jewish rabbi prayed as agreed. Then the Roman Catholic archbishop stepped forward and said: "Prayer is a sacred thing and I cannot pray in a mixed group." He then proceeded to make a speech.

THE PASSING SHOW

P. J. WHELAN

► OF THE NAZI QUADRUNVIRATE, the desperate 'Big Four,'—Hitler, Goering, Goebbels and Himmler—set up after the attempted assassination of Hitler on July 20 in a last-ditch effort to rule 'Fortress Europe' with unlimited powers, all are Roman Catholics except Goering. The latter is a Protestant, though born and brought up in Catholic Bavaria.

► THEODORE DREISER, famous novelist, was born and brought up a Roman Catholic and attended a parochial school, which he did not like. After his family moved from Terre Haute to Warsaw, Indiana, young Dreiser was sent to public school to his great delight. Reporting an interview with him, Dorothy Norman, columnist of the *N. Y. Post*, July 10, 1944, says that Dreiser, referring to this change of schools exclaimed: "When I entered public school it seemed like heaven to me."

► THE NUMBER OF CARDINALS is now reduced to 42—the lowest in 144 years. The normal complement of the College of Cardinals is 70, but seldom has the full number been attained. There were 62 cardinals present at the conclave that in 1939 elected the present Pope Pius XII, who has made no new cardinals since, although 19 have died since then. Among the present 42 cardinals, only one is American, 25 are Italians, 4 Frenchmen, two Germans, and one each Canadian, Argentine, Spanish, Hungarian, Irish, Austrian, Polish, Portuguese, Belgian and Syrian.

[The death of Cardinal Maglione on August 23 brought the total number of cardinals down to forty-one.]

► AMONG THE SIX full generals now in the U. S. Armed Forces—Marshall, Eisenhower, MacArthur, Arnold, Malin Craig and Stillwell—none is Roman Catholic.

► THE FAMOUS Basilica of "The Flying House of Loretto" (See 'The Converted Catholic Magazine' for October, 1942), has been gravely damaged in an air attack, according to a dispatch from Vatican City of July 8 to the *N. Y. Times*. Ironically enough, "Our Lady of Loretto" was chosen the patron saint of airmen in 1920!

► THE JESUIT magazine *America*, oldest and most influential Catholic weekly in the United States, has a new editor, Jesuit Father John LaFarge. He succeeds Jesuit Father Francis X. Talbot who was editor since 1936, and who has been assigned to an important new post as regional director of the *Institute of Social Order*—which is described as "a new Jesuit coordinating agency."

► A MILD SENSATION was caused at the mass sedition trial in Washington on August 9, when chief prosecutor O. John Ruge read a letter written to Dudley Pelley by Eugene N. Sanctuary a defendant, asserting that a "deal" had been arranged at a meeting in a Pullman in 1936 of President Roosevelt, Jim Farley and Cardinal Pacelli (now Pope Pius XII), "to deliver the Catholic vote to President Roosevelt." As also reported from Washington by the *New York Times* of August 10, seven of the jury members at the sedition trial are Roman Catholics.

► IN *Collier's Weekly* for March 25, 1944, an article on Mother Cabrini entitled "The First American Saint" states the following: "Mother Cabrini's coming sainthood is the answer to pleas, not from Catholics alone, but from Protestants and Jews, Confucians and Agnostics. More than a million people—Italians, Americans, Latin Americans, Orientals, Negroes—joined to ask the Vatican to reward her 'heroic virtue' by creating her a saint."

► A BOOK BOOM, the biggest in the history of the British book publishing business, threatens to exhaust the entire reserve of paper in England, according to a dispatch from London to the *New York Times*, July 23. "The works of Dickens and Trollope, Shaw and Wells are at a premium," the report stated, and "the demand for Bibles far exceeds the supply."

► **TWENTY-SEVEN** Roman Catholic priests departed as missionaries to Central and South America from Maryknoll Seminary in White Plains, N. Y., last July 30, after impressive farewell services in the presence of four thousand relatives and friends. Bishop William T. McCarty, misnamed "Catholic Military Delegate of the Armed Forces of the United States" by the N. Y. "Times" in its report of the ceremonies, gave the blessing.

► **THE VATICAN NEWS SERVICE** went out of its way on August 9 to broadcast a protest from the Catholic Archbishop of Tokyo against the American soldier who was reported "to have sent President Roosevelt a paper-knife made from the arm bone of a Japanese soldier killed in the Pacific." As reported by the Associated Press from Vatican City, the Catholic Archbishop asked "respect for the laws of humanity even in total war." The Vatican never made any protest against the brutal treatment of thousands of American prisoners of war by the Japanese.

► **SENATOR TELESPHORE BOUCHARD**, who startled all Canada last June by his speech in the Senate against the activities of the secret Order of Jacques Cartier to set up a separate government in Quebec, which would be "French, Catholic and Corporate," renewed his charges on July 1 in his newspaper *Clarion*. He pointed out that no one had directly refuted his claim that "the secret order plans to set up a church-controlled corporate state in Canada by revolutionary means." Senator Bouchard is himself a French-Canadian Roman Catholic, and was immediately fired from his \$13,000-a-year post as chairman of the Quebec Hydro-Electric Commission because of his frank declarations on the floor of the Senate of Canada.

► **THE RESIGNATION** of Benedetto Croce, noted anti-Fascist and liberal philosopher, from his post as Minister Without Portfolio in the Bonomi Cabinet is said to have been necessitated because of Vatican hostility toward him. Croce's book, *The History of Europe in the Nineteenth Century*, caused such embarrassment to the then existing Fascist regime that it was placed on the *Index Expurgatorius* of the Catholic church, as reported in the N. Y. *Times Book Review* of July 30, 1944.

► **JAMES F. BYRNES**, War Mobilization Director who has been styled "Assistant President," was born and brought up a Roman Catholic, but became a Presbyterian at the age of 27. As a converted Catholic, Mr. Byrnes is regarded by the Catholic church as a "formal heretic" who should not be supported for public office by Catholic votes. This fear of adverse Catholic votes contributed to his failure to secure the Vice-Presidential nomination at the Democratic National Convention last July. Charles Van Devander, reporting from Chicago to the N. Y. *Post* on July 18, stressed the fact that Byrnes was even then regarded by Democratic leaders as a "political liability due to the fact that he was brought up in the Catholic faith but has since left that church."

► **ESCAPE** from deportation to death camps through baptism into the Catholic church has been made more difficult for Jews in Hungary by a decree of the Archbishop of Budapest. Allegedly due to pressure by the government, the Archiepiscopal Office in Budapest, according to a dispatch from Zurich, Switzerland, to the Overseas News Agency of July 25, announced that "candidates would be baptized only after passing an examination and testimony by their teacher that they sought baptism out of conviction."

► **WESTBROOK PEGLER**, in his syndicated column of last July 23 accuses Bishop Noll and his N.O.D.L. (National Organization for Decent Literature) of having exerted "unseen and mysterious influence" on Postmaster Frank J. Walker in denying second-class mailing privileges to the magazine *Esquire*. Bishop Noll edits the widely-circulated Catholic weekly sheet called *Our Sunday Visitor*, and Pegler also reveals that the owner of *Esquire* showed him photostatic copies of correspondence from *Our Sunday Visitor* soliciting an ad for that paper in *Esquire*.

► **WHILE** the Democratic Convention was in progress, Drew Pearson in his column quoted Tom Corcoran and Joe Kennedy as stating that Vice-President Henry Wallace would not be re-elected because he was "not acceptable to the Catholics."

THE EDITOR'S MAILBAG

R. C. PRESSURE IN WASHINGTON

"I WAS DEEPLY INTERESTED in the many news items in your last issue for September, especially the article by the Protestant Chaplain Van Delinder revealing Roman Catholic discrimination in the chaplaincy of the Merchant Marine. This is typical of every department of the Government, in which is seen the corrupt influence of Roman Catholic pressure.

Here in Washington where I work such discrimination is so great that I would not believe it possible were I not myself an eyewitness to it. It is most difficult to convince Americans that such conduct is possible in a free, Protestant country. Only when it touches each one personally does the truth of it come to light. In my department Roman Catholic rubbish and Jesuit sophistry has replaced truth and justice. The chief's circumlocutions and equivocations in explaining away his actions have made defense of truth a travesty. Prevarication and equivocation are the order of the day, and honest and fair-minded persons are laughed out of court and made the butt of persecution and discrimination. Three Protestants have recently left because they could endure the prejudice no longer. Needless to say, their places were immediately filled by Roman Catholics who have gone right up the ladder. Another Protestant is thinking of retiring before time because it is becoming unbearable for him.

Personally, I have been a particular victim because I had the temerity to report the situation to higher authorities. My work has been broken up and the best part given to a Roman Catholic so that he could be promoted to a higher grade. I console myself with God's promise: *'Be not afraid by reason of this great multitude, for the battle is not yours but God's.'*

There will be no change for the better until Protestant America awakes from its slumber and ceases to allow the Catholic church to throw dust in its eyes."

—E. J. M., Washington, D. C.

FROM MEXICO

"HERE in Mexico the Catholic organizations are constantly sowing the seed of anti-Evangelical propaganda. They assert that the Evangelical missionaries are political agents of the U.S.A., and call them 'Yanqui Protestantes-Judfos.' One recent tract of theirs states that the Protestant pastors are without honor and are traitors to their country, and that they have sold out to the enemies of Mexico. It is very noticeable that they never refer to the Fascist dictators as enemies of Mexico. This is reserved for the 'Yankee Protestants.'"

—O. W. R., Guadalajara

GOOD NEWS FROM CANADA

"I AM HAPPY to inform you that the first person to whom I gave your book, *The Soul of a Priest*, was a French-Canadian Roman Catholic who read and was so impressed with it that he immediately severed his connections with the Roman Church. I pleaded with him not to do anything rashly, that he might afterwards be sorry for. 'No fear,' he assured me. 'I've been dead spiritually long enough. I want reality, not fables any more. If the Bible is truly God's word, then the Roman Catholic church is not the Church of God.' I am now going to send your book to another friend who has for years been in a state of religious lethargy, and I pray that he, too, may see the Light."

—Bernard Scanlon, Toronto, Canada

"MAY God bless your work. A single capitalist who has had the spiritual courage to break his chains is worth more than a thousand popes. You are now really associated with Peter who chose to serve God rather than men."

—A (still fearful) Roman Catholic

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